

THERE IS ONE KAHUNA FOR EVERY FIFTY OLD NATIVES

"Of course it will not hold with the younger generation, but you take the real old Hawaiians, and I should say that about one in every fifty is a kahuna."

That is the estimate of a high official in the police department, a man who knows whereof he speaks. It seems that the practice of kahunaism does not obtain so much with the younger generation. This may be ascribed to education, partly, to association with haoles who laugh at all kinds of spirits and punish some kinds, and to the inevitable passing of a knowledge of things that are old with the dying off of the elder generation. But a Hawaiian is as full of superstition as he can hold, for all that, and the kahunas in active practice find themselves making a very good living at it, even in these degenerate days. "The other fellows bring him his grub, and he lives on the other fellow's grub," is the way a native puts it. "He make plenty easy grub, that kahuna."

Kahunaism, as it is practiced now, is something in the nature of the faith cure that obtains among people with many more educational advantages than the native Hawaiians have ever had, something of a survival of a kind of devil worship that seems to have gone hand in hand with the old native religion. Indeed, in some remote districts, as in the mountain regions of the island of Hawaii and even in Molokai, on this island of Oahu, where is a community of old Hawaiians, the practice of the old religion is said to be very flourishing indeed. Kahunaism is not the old religion, exactly, but it is allied to it. The kahunas are the people who claim to direct ancestral devils. Those who have died in every man's family, according to the kahunas, make it their chief business, and their chief pleasure in that other place, wherever it is that they have gone, to make this life a burden to those who have come down from their blood. And when a man gets sick, it is generally these ancestral devils who are pinching him. It is the business of the kahuna to cast out these devils, to make them loosen their grip, and nothing loosens the grip of a devil like the blood of a white chicken. So a white chicken is killed and eaten—usually by the kahuna. That is a part of his perquisite. Then the kahuna must have other food supplies, too. No witch doctor can wrestle with devils unless he is fed up and made strong for the combat. Also, the kahuna does not disdain the use of herbs and simples,

chewing these up and applying them as poultices, usually, and cases have been known where the cure of broken limbs and gunshot wounds are promised from the application of poultices of sweet potato and awa root. As in more civilized surgery, these are always beautiful operations, but the patient—well, the patient dies.

But this is not all. The kahunas do more than cast out devils. They direct the attacks of them, and it is by a sort of blackmail worked upon the fears of the natives in this way that the kahunas get their most profitable trade. Any man will conciliate a man or a woman who holds the devil in the hollow of his hand, and directs him to worry his enemies. You would yourself—if you had faith in the devil. And when you see a thing with a fiery tail fly through the air at night and alight at the door of your house, sizzling, you'd better look out, for that is a devil made of the sacred kapaipahoa wood, and some kahuna has sent it to work your undoing. And it is probably one of the kahunas that control the head devils that has done it, too, for they are the only ones that dare monkey with the kapaipahoa. There are two of these head devils, Kunukahi and Palamoa, and they are brothers and there is not an old Hawaiian in these islands who is not afraid of death of them. By the way, that Hilo meteor might have been a messenger from the devil brothers, turned loose by some venomous kahuna to terrorize the big island. The description fits.

It is the kahunas, too, who practice the courteous habit of praying people to death, but you cannot get a Hawaiian to talk much about that. There are too many devils floating around loose in the circumambient atmosphere, and too many kahunas in secret converse with them to make it prudent for a fellow to talk overmuch.

THERE ARE THREE SECRET SOCIETIES

Secret societies for control of Hawaiian politics have taken great strides within the past month, until now instead of one there are said to be three full fledged organizations, for the purpose of keeping the control of affairs in the hands of the aboriginal people of the country. The societies have for their ostensible object the keeping out of public life unworthy men, and it is said that the men who have control of them so far have been able to keep down talk of personality, in a large degree.

Recent events have shown that there is danger of the word "moo" breaking up the organizations. In the search for the people who will be true to their pledges to be guided entirely by the will of the society some have been encountered who have shown a tendency to think for themselves and it is reported that there is danger that they will be thrown out of the organizations. The secret societies have ironclad laws against discussion of their objects or the divulgence of the names of the members, so that very little is known beyond that which is to be picked up. W. J. Coelho is the president of one of the most powerful of the good government clubs or societies.

SALVATIONISTS IN NEW HALL

The Honolulu Salvationists dedicated a new hall last night. The new hall is on King street, between Fort and Bethel, and is a commodious place. It was a Salvationist hall many years ago, and is now reclaimed for the army work. A large crowd witnessed the ceremonies last night, but before that the army turned out in new uniforms and white helmets, and with a full brass band that made real music for the street parade and meeting. The services in the hall were of the usual character, different only in the differing impulses of the speakers, and were conducted by four salvation lasses, Major Lizzie Harris, Adjutant May Cioe, Ensign Lottie Mathias and Ensign Grace Burgess. The meeting was a most successful one, from the Salvationist view point, and the same officers will conduct a series of meetings in the new hall today.

Doctor—"Why, how is this, my dear sir? You sent me a note stating you had been attacked with mumps, and I find you suffering from rheumatism." Patient—"That's all right, doctor. There wasn't a soul in the house that knew how to spell rheumatism."—Tit-Bits.

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New and stylish materials at a startling reduction for three days only. Real snaps for wide awake buyers.

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All wool and double width in shades of grey, castor, navy blue and in black. Regular price 90c. per yard. SALE PRICE 65c.

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Colors: navy blue, brown, royal, cream, grey and black. Regular price 75c. yard. On sale at 55c.

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Full yard wide, soft finish. Regular 12½c value. Sale price 8½c.

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For underwear, yard wide. Regular 12½c. Sale price 8½c.

LADIES' WHITE HOSE.

In all lace or lace ankle. Regular 35c. value. SALE, 3 PAIRS FOR 50c.

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This is especially directed to men who have doctored for years without benefit. I want men with Rheumatism, Pains in the Back, Weak Kidneys, Sciatica, Lumbago, Varicocele, Prostatic Trouble (I cure this by a new method), Locomotor Ataxia, Torpid Liver, Indigestion and Dyspepsia. All of these troubles in chronic form I can cure with this new Belt, even after all other treatments have failed. To every weak, debilitated man who wears this new Belt I give my

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This suspensory is made for the purpose of treating all special ailments of men, and assures a cure of all waste of strength, early decay and debility. Its current is invigorating and wonderful in power.

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"The Belt has cured me of Rheumatism."—John Robinson, Arcata, Cal.
"I can honestly say there is nothing known that equals it for curing weakness and lost strength."
—John Williams, 18 Eldorado Street, Stockton, Cal.
It cured me of Vital Weakness, Sciatica and Lumbago, for which I had doctored in vain for years."—Capt. O. P. Killingsen, Parkersburg, Oregon.

If you can call, come and see me, and I will show you my new Belt and prove to you that it is a wonderful device. You can feel the glowing current of life that flows into the weakened nerves. I will show you letters from your own neighbors telling how I cured them. I have over 50,000 testimonials in the past 21 years.

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SUNDAY SERVICES.

Rev. R. M. Hardin will preach at Central Union church this morning at 11 o'clock on the subject "What Think You of Christ?" His evening sermon will be on "Conservation of Life." At the close of the morning service "The Lord's Supper" will be administered. There will be Christian Endeavor Consecration meeting at 6:30 p. m.

At the Christian church Rev. E. S. Mackey will preach in the morning on the theme "So Goes America So Goes the World." In the evening the pastor will deliver the third sermon in the Life Series, his topic being "The Interests of Life."

Rev. G. L. Pearson is absent from the city, but there will be services as usual in the Methodist church. In the morning R. H. Trent, the Sunday school Superintendent, will address the children, and in the evening C. J. Day will preach.

Judge Highton will address the four o'clock meeting at the Y. M. C. A. rooms today on "The Religious Element of the American Constitution."

There will be the usual services today in both the Episcopal and the Catholic churches.

The usual order of service will be followed at the Reorganized Church of Latter Day Saints during the day. In the evening Elder D. A. Anderson will preach.

Other religious bodies holding services at the usual hour are Chinese church, Fort above Beretania; Honolulu Mission; Japanese Congregational; Kukui street; Japanese M. E. church, near St. Louis College; Kamaakapi church, King and Achi lane; Kawaiahao church, King and Punchbowl; Makiki chapel, Japanese, Kinau street; Mormon church, Punchbowl street; Portuguese Protestant church, Punchbowl and Miller; Seventh Day Adventists, Printer's lane; Bishop Memorial chapel, Kamahehaha Schools; Buddhist Temple, Fort lane; Christian Science Association, Alakea street; Peniel Mission, Irwin block; Salvation Army, King and Nuuanu streets; Sloan Mission, Kawaiahao street and Ward avenue.

BALLADE.

(TO MADEMOISELLE DOLORES.)

Singer from far-off northern skies,
To where December summers blaze,
Where seldom notes of radiance rise
To capture us in sweet amaze
You brought your splendor and its rays,
Enriched this world of weak and strong,
Who love your singing, for it says,
"The fairest of all Queens is Song."

Our tears are dried and sorrow flies,
The sun shines out in kindlier phase
When in an earthly paradise,
We taste your singing as it strays
Among the wealth of golden ways,
Fled in despair and vanished wrong,
For in the heart your teaching stays,
"The fairest of all Queens is Song."

Around sweet songs and melodies
Of passionate perfection plays
Your sunshine—sweet contentment lies
Within your echo—Time delays,
And even Destiny obeys
Your voice's empire o'er the throng
Who greet you with this purest praise,
"The fairest of all Queens is Song."

L'ENVOI.

Princess, this country gladly pays
True praises where they best belong.
We shall be sure in after days,
"The fairest of all Queens is Song."

ALAN E. MULGAN in Auckland Star.

Tramp—"Is dis all yer kin gimme—er cupful uv cold water?" Kind lady—"Of course not. You can have as many cupfuls as you want."—Chicago Daily News.

OUR SUNDAY PICTORIAL SERMONETTE

Showing That People Don't Always Mean Exactly What They Say.



"WELCOME, MY DEAR OLD FRIEND—OUR HOUSE IS YOURS, AND YOU MUST MAKE YOURSELF PERFECTLY AT HOME."



"NOW FOR A QUIET TIME WITH MY GOOD OLD PIPE, JUST AS I DO WHEN I'M AT HOME."



"I'VE TAKEN THE LIBERTY OF SENDING LITTLE ROLLO OVER FOR SOME BEER—WHEN I'M AT HOME I ALWAYS LIKE A LITTLE BEER JUST BEFORE GOING TO BED."



"WHEN I'M AT HOME I ALWAYS HAVE A FEW FRIENDS DROP IN OCCASIONALLY FOR A FRIENDLY GAME, SO I THOUGHT I WOULD DO THE SAME HERE."

ASKED IF THEY WANT MONEY

Secretary Carter is sending to the depositors of the Postal Savings Bank who have not called for their money, postal cards inquiring if they want it. The notices are as follows:

Honolulu, Territory of Hawaii.
Do you care to collect \$... as shown by certificate No. ... Hawaiian Postal Savings Bank which is awaiting your signature at this office?
G. R. CARTER,
Secretary of the Territory.

Samuel Kaea, the well known boat boy, who has pulled in many races, died Friday night.

RUMORS OF WAR BECOME REALITIES.

By the Hong Kong Maru, two young Japanese departed for Japan, to re-enter the service of the Emperor. There is nothing unusual in Japanese returning to their native land, or to enter the army, but the present time when rumors of war come from the Far East with Russia and Japan standing with chips on their shoulders, the departure of the young Japanese is news of importance to the rest of their countrymen. The young men received letters from their families in Japan, telling them that the government had required their services for the army, which was again being enlarged. It is believed by some that many more requests to local Japanese will come along and that the departures for Japan will be on the increase.

She—"The milliner told me that she prices she asks for hats, I should say had been down to the dentist's to have the dentist must have killed the wrong a nerve killed." He—"Well, from the one."—Yonkers Statesman.